



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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|---|---|
| 1. By ⁵⁵⁵³ the star ^{x5554} <i>edha (when/whereas) hawa (its^x nose-dove).</i> | وَالنَّجْمِ إِذَا هَوَىٰ ۝١ |
| 2. Not strayed your ⁿ companion and nor <i>ghawa⁵⁵⁵⁵ (he: indulgently strayed and consequently was disappointed).</i> | مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ۝٢ |
| 3. And not [he] pronounces <i>a'ne⁵⁵⁵⁶ (by/according to) the hawa (tendentious liking).</i> | وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۝٣ |
| 4. <i>En (not) it^{x5557} (is) except a revelation^x (being) revealed⁵⁵⁵⁸.</i> | إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤ |
| 5. Taught him (<i>he who is</i>) hard (<i>in</i>) the might ⁵⁵⁵⁹ . | عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝٥ |
| 6. A <i>thomerra'ten (stamina-possessor)</i> , so [he] set. | ذُو مِرَّةٍ فَاسْتَوَىٰ ۝٦ |
| 7. While, he (<i>is</i>) by the horizon the highest. | وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝٧ |
| 8. Afterwards [he] neared then <i>tadalla ([he] descended humbly).</i> | ثُمَّ دَنَا فَتَدَلَّىٰ ۝٨ |
| 9. So was [he] two bows' <i>qaba (span/measure) or lower.</i> | فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝٩ |
| 10. Then [He] revealed ⁵⁵⁶⁰ to His <i>abde⁵⁵⁶¹ (slave) what [He] revealed.</i> | فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ۝١٠ |
| 11. Not lied the <i>foaa'do (keen-preoccupation of the heart)^{x5562} what [it^x] saw/perceived.</i> | مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ ۝١١ |
| 12. Do then you ^z dubitate him over what [he] sees. | أَفْتُمَرُّونَهُ عَلَىٰ مَا يَرَىٰ ۝١٢ |
| 13. And <i>laqad (verily, already and affirmatively)</i> saw him [he] a descending ^w another ^w . | وَلَقَدْ رَآهُ نَزْلَةً أُخْرَىٰ ۝١٣ |
| 14. At <i>Sedra'te (lotus-tree)^w the muntaba⁵⁵⁶³ (ultimate-end).</i> | عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ ۝١٤ |
| 15. At [it ^w] (<i>is</i>) the abode/lodging Paradise ^w . | عِنْدَهَا جَنَّةُ الْمَأْوَىٰ ۝١٥ |

⁵⁵⁵³ This "و" in "و النجم" is "و القسم", it is translated as: "by!" See the *Lexicon* to this Translation for this "أو!"

⁵⁵⁵⁴ The word "النجم" linguistically has several meanings: (1a) the star or (1b) the constellation and (2) the quack-grass (couch grass, quitch)!

⁵⁵⁵⁵ The word "غوى" = "إنهمك في الضلال و خاب", see *اللسان*! So *be indulgently strayed and consequently was disappointed!*

⁵⁵⁵⁶ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition "عن!"

⁵⁵⁵⁷ The word "it^x" here refers to "هو", meaning The Qur'an or whatever the Prophet (SAWS) says! See *المعاني روح*

⁵⁵⁵⁸ The word "أوحى" = reveal in "يوحى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And "الوحي" is fire or king! See *اللسان*!

⁵⁵⁵⁹ That is Gabriel, the Arch Angel!

⁵⁵⁶⁰ See footnote 5818 above regarding reveal! The hidden pronoun in "أوحى" is Allah! See *الدّر المصون، لـ أحمد الحلبي*

⁵⁵⁶¹ The word "abdehe" = "His slave," the denotation of the word "slave" is vastly paradoxical with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation! In short, being "slave" for Allah = freedom from humans!

⁵⁵⁶² The word "الفؤاد" is commonly referred to as the "heart!" However, according to many linguists, for example, taking *الفؤاد* in *الفؤاد* in *الفؤاد* meaning "التفؤد" meaning "التفؤد" = glowing; and the Hadeeth, the Prophet (SAWS) said: came to you folks of Yaman. They are kinder "قلوباً" and softer "أفئدة!" The Qur'an says: "not lied the fo'aado (keen-preoccupation of the heart) = "الفؤاد" what it^x saw." So this *Ayah*, shows, and Allah knows best, "الفؤاد" means the glowing passion of the heart "القلب" = the heart! Also, and Allah knows best, "الفؤاد" means the fo'aado as in the *Ayah*, (S22:46), which says: "so verily it^w (is) not be-blind the sights [and] but be-blind the hearts that (are) in the chests!" This is probably for future science to be discovered!

⁵⁵⁶³ Regarding "The Lotus-Tree the ultimate-end," Qur'an commentators have multiple explanations for it! But from the linguistic point of view, and closely approximating what Ali In Abey Talib, may Allah be satisfied with him, said which is that it is the ultimate rank of "supremacy" = "المجد" a person could get!

16. <i>Edb(when)</i> overlays the <i>sedra'te</i> (<i>lotus-tree</i>) ^w what overlays.	إِذْ يَغْشَى السَّدْرَةَ مَا يَغْشَى ﴿١٦﴾
17. Neither swerved the sight ^x and nor it ^x overreached.	مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿١٧﴾
18. <i>Laqad</i> (<i>verily, already and affirmatively</i>) saw [<i>he</i>] of his Lord's <i>Aya'te</i> ^w (<i>miracles</i>) the <i>kubra</i> ⁵⁵⁶⁴ (<i>she-biggest</i>).	لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴿١٨﴾
19. Have then seen you ^f the <i>Allata</i> ^w and the <i>Aozza</i> ⁵⁵⁶⁵ .	أَفَرَأَيْتُمُ اللَّتَّ وَالْعُزَّىٰ ﴿١٩﴾
20. And <i>Manata</i> ^{w5566} the third-she ^y the other ^w .	وَمَنْوَةَ الثَّالِثَةِ الْآخَرَىٰ ﴿٢٠﴾
21. Is for you ^b the male and for Him the female.	أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ﴿٢١﴾
22. <i>Telka</i> ^w (<i>she-that-afar-it^w / it^w</i>) then (<i>is</i>) a division ^w <i>dheyza</i> (<i>iniquitous / warped</i>).	تِلْكَ إِذَا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾
23. <i>En</i> (<i>not</i>) it ^w except names, named it ^w you ^z , you ^f and your ⁿ fathers; not descended Allah by it ^w of an authority ^x , <i>en</i> (<i>not</i>) <i>yattabe'ona</i> (<i>closely-follow they^z</i>) except the presumption and what <i>tahwa</i> (<i>tendentiously-like</i>) the selves ^w ; and <i>Laqad</i> (<i>verily, already and affirmatively</i>) came (<i>to</i>) them from their Lord the aright-guidance.	إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمِيَتْهُمَا أَنْتُمْ وَإِيبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَمَا تَهْوَى الْأَنْفُسُ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ ﴿٢٣﴾
24. Or for the mankind what [<i>he</i>] longed.	أَمْ لِلْإِنْسَانِ مَا تَمَنَّىٰ ﴿٢٤﴾
25. So for Allah (<i>are</i>) the Last-she ^y and the First-she ^y .	فَلِلَّهِ الْآخِرَةُ وَالْأُولَىٰ ﴿٢٥﴾
26. And how-many ⁵⁵⁶⁷ of angels in the Heavens ^w not enriches ⁵⁵⁶⁸ their intercession ^w a thing, except from after that permits Allah for whom ^r [<i>He</i>] wills and [<i>He</i>] delights.	وَكَمْ مِنْ مَلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرْضَىٰ ﴿٢٦﴾
27. Verily who ^r not believe they ^z by the Hereafter ^w surely they ^z name the angels the females' naming.	إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَىٰ ﴿٢٧﴾
28. And not for them by it ^x of a knowledge; <i>en</i> (<i>not</i>) <i>yattabe'ona</i> (<i>closely-follow they^z</i>) except the presumption; and verily, the presumption not enriches of the right a thing.	وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾
29. So let shun [<i>you</i> s] <i>a'n</i> (<i>off</i>) whom ^p [<i>he</i>] diverted <i>a'n</i> Our <i>thekre</i> (<i>Qur'an / message</i>) and not [<i>he</i>] wanted except the life ^w (<i>of</i>) the world ^w .	فَأَعْرَضَ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾
30. <i>Tha'leka</i> (<i>he-that-afar-it / that</i>) (<i>is</i>) their <i>mablagho</i> (<i>ultimate-reach</i>) of the knowledge; verily your ^t Lord He (<i>is</i>) knowinger by whom ^p [<i>he</i>] strayed <i>a'n</i> (<i>off</i>) His path and He (<i>is</i>) knowinger by whom ^p <i>ibtada</i> (<i>he found and accepted the aright-guidance</i>).	ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ ﴿٣٠﴾

⁵⁵⁶⁴ The word “الكبرى” is the feminine of “الأكبر” = “the biggest,” See الهادي!

⁵⁵⁶⁵ The words *Allata* and *Aozza* are two idols in the Arabian Peninsula which the pre-Islamic Arabs used to worship!

⁵⁵⁶⁶ The word *Manata* is also an idol in the Arabian Peninsula which the pre-Islamic Arabs used to worship!

⁵⁵⁶⁷ The word “كَمْ” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

⁵⁵⁶⁸ The word “تَغْنِي” has double meanings: (1) *enriches*, (2) *suffices*! But “enriches” includes suffice and not vice versa! As “enriches” makes rich or richer, makes fuller, more meaningful, or more rewarding whereas “suffices” meets the present needs of a specific task! Hence “enriches” is superior!

31. And for Allah what (are) in the Heaves^w and what (are) in the Earth^w; to requite [He] whom^r they^z offended by what they^z worked and [to]⁵⁵⁶⁹ requite [He] whom^r *absano* (they^z did the most desirable and delighting deed) by the Paradise^w.

وَلِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسْتَوُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٥٦﴾

32. Who^r they^z avoid bigs (of) the sin and the profanities⁵⁵⁷⁰ except the *lamama* (minor-offenses); verily your^t Lord (is) *Wa'seon*⁵⁵⁷¹ (Surrounder and encompassing all things and) the forgiveness^w; He (is) knowinger by you^b *edba* (while) [He] established you^b from the Earth^w and whiles you^f (are) fetuses in yourⁿ mothers' bellies; so let not *tozakko* (you^z exculpate and laud)⁵⁵⁷² yourⁿ selves^w He (is) knowinger by whom^p *ettaqa* ([he] reverentially guarded not to displease Allah).

الَّذِينَ يَحْتَنِبُونَ كَبِيرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنْ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ فَلَا تُزَكُّوا أَنْفُسَكُمْ هُوَ أَعْلَمُ بِمَنْ اتَّقَى ﴿٥٧﴾

33. Have then seen you^g, [he] who^x diverted/shifted.

أَفَرَأَيْتَ الَّذِي تَوَلَّى ﴿٥٨﴾

34. And [he] gave a little and [he] forbore.

وَأَعْطَى قَلِيلًا وَأَكْدَى ﴿٥٩﴾

35. Has *endabo* (he possesses) knowledge (of) the unseen so [he] sees/visions.

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَى ﴿٦٠﴾

36. Or has [he] not *younabba'o* (been informed he by piece-of-significant-and-availing-news) by what (is) in Mosa's (Moses') writ.

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى ﴿٦١﴾

37. And *Ebraheema* (Abraham), who^x [he] fulfilled⁵⁵⁷³.

وَإِبْرَاهِيمَ الَّذِي وَفَّى ﴿٦٢﴾

38. That not *ta'zero* (ill-burdens/sins/offends) a *wa'zeyrah* (she-ill-burden-bearer/she-sinner/she-offender) another's *wezra* (an ill-burden/sin/offense)⁵⁵⁷⁴.

أَلَا تَرَى وَازِرَةً وَزَرَ أُخْرَى ﴿٦٣﴾

39. And that/surely not for the mankind except what [he] endeavored⁵⁵⁷⁵.

وَأَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٦٤﴾

⁵⁵⁶⁹ This "to," is grammatically implied, because of the "فتحة" on the "ي" in "يجزي". Hence, the square bracket and italics, i.e. [to].

⁵⁵⁷⁰ The word "فاحشة" = "profanity" (plural "فواحش" as indefinite noun or plural "الفواحش" as definitive noun) means vulgar or irreverent say or action, i.e. excess of ugliness in statement or action by an entity, a person or a group, or any of Allah's proscriptions! Some-times the word "فاحشة" or "الفاحشة" is euphemistically used to mean adultery or fornication or homosexuality!

⁵⁵⁷¹ The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "the" is prefixed to it, with a capital "T" and the word "was'eon" also with a capital "W," to make "The Was'eo" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything!"

⁵⁵⁷² The word "تزكوا" here means exculpate and lauded! See الطبري and اللسان!

⁵⁵⁷³ The word "وفى" from "الوفاء" = "التمام" meaning gathering the last part of an obligation to fulfill it! Thus, "وفى" means endeavored and gathered the last part of an obligation to fulfill it!

⁵⁵⁷⁴ The word "وزر" = "we'zir" means: heavy: burden/sin/offense! Translated parenthetically here as "heavy: burden/sin/offense" as it is a heavy: burden which impedes, unless properly handled! It is potentially a sin or an offense for a "وزير" = vizier because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further qualify "burden" by the word "ill" as such qualification really and truly best approximate the seriousness of such a burden in reference! See اللسان!

⁵⁵⁷⁵ The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end, as in this context; (4) "بمعنى قصد" intentionally treaded! When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام" See اللسان and الصائر!

40. And that/surely his endeavor ⁵⁵⁷⁶ will (be) seen.	وَأَنَّ سَعْيَهُ سَوْفَ يَرَىٰ ﴿٤٠﴾
41. Afterwards (to be) [he] requited the requital the fullest.	ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَىٰ ﴿٤١﴾
42. And that/surely to your ^t Lord(is) the <i>muntaba</i> (ultimate-end).	وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ﴿٤٢﴾
43. And that/surely He, He <i>adh'haka</i> ⁵⁵⁷⁷ (caused the laughing) and <i>abka</i> ⁵⁵⁷⁸ ([He] caused the crying).	وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾
44. And surely He, [He] deadened and [He] quickened.	وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾
45. And surely He, [He] created the twain pairs ⁵⁵⁷⁹ , the male and the female.	وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ﴿٤٥﴾
46. From a <i>nutfā'ten</i> (sperm-drop) ^w if ⁵⁵⁸⁰ [<i>it</i>] ^w (to be) ejaculated.	مِنْ نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾
47. And surely on Him (is) the genesis ^w the other ^w .	وَأَنَّ عَلَيْهِ النَّشَأَ الْأُخْرَىٰ ﴿٤٧﴾
48. And verily He, [He] enriched ⁵⁵⁸¹ and <i>aqna</i> ⁵⁵⁸² ([He] contented-/enriched with: lasting possession/surplus to save).	وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾
49. And surely He, He (is) the Sirius ^w Lord ⁵⁵⁸³ .	وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ ﴿٤٩﴾
50. And surely He, [He] perished <i>Aadan</i> ^w the first ^w .	وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ ﴿٥٠﴾
51. And <i>Thamooda</i> then [He] spared not.	وَتُثْمُودًا فَمَا أَبْقَىٰ ﴿٥١﴾
52. And <i>Noohen's</i> (Noah's) people of before, verily they [were] they, wronger and <i>attgha</i> (more tyrannizing).	وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٥٢﴾
53. And the <i>Mu'tafekata</i> ^{w5584} (towns over-turned upside down) ^w [He] hurled (imploding it upside down).	وَالْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾
54. So overlaid it ^w what overlaid.	فَغَشَّاهَا مَا عَشَىٰ ﴿٥٤﴾
55. So by which (of) your ^t Lord's <i>aa'la</i> ^{w5585} (all around sufficiency-/surplus/ good health and delight) ^w [yours] dubitate.	فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾
56. This (is) <i>na'theron</i> (iterative warners/warnings), of the <i>notho're</i> (iterative warners/warnings) the first/firsts ⁵⁵⁸⁶ .	هَٰذَا نَذِيرٌ مِّنَ النَّذِيرِ الْأُولَىٰ ﴿٥٦﴾
57. Impended ^w the <i>Aazefa'to</i> ^{w5587} (She-imminent-Resurrector by Allah's leave) ^w .	أَزِفَتِ الْأَازِفَةُ ﴿٥٧﴾

⁵⁵⁷⁶ Ibid!

⁵⁵⁷⁷ There is “ضحك” = “laughed,” as *intransitive* verbs both in *Arabic* and in *English*! But “أضحك” is a *past tense transitive* verb, which does *not* exist in *English*! So I chose to say: “caused (the laughers) to laugh!” Also, the words: “the laughers,” are *not* explicitly part of the Qur’anic text, but are *implicit*!

⁵⁵⁷⁸ Ibid, only with respect to *cry*!

⁵⁵⁷⁹ The word “زوج” in “زوجين” strictly and linguistically speaking means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen, (5) *hue* (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) *similar*, i.e. the *look-likes*!), (3) *bues*! See اللسان!

⁵⁵⁸⁰ The particle “إذا” is an *adverbial* construct! See إعراب القرآن، لمحمود صافي!

⁵⁵⁸¹ The word “أغنى” has double meanings: (1) *enriched*, (2) *sufficed*! But “enriched” includes *sufficed* and *not* vice versa! As “enriched” made *rich or richer, made fuller, more meaningful, or more rewarding* whereas “sufficed” met the *present needs of a specific task*! Hence “enriched” is *superior*!

⁵⁵⁸² The word “أقنى” means *contented or enriched with* القنية=lasting possessions or surplus to save! See الراغب واللسان!

⁵⁵⁸³ The great star of Sirius was worshipped by some Arabs of the pre-Islamic era!

⁵⁵⁸⁴ Those are the towns of the homosexual people to whom Messenger Looft (Lott) was sent to admonish! They failed to heed his advice! So Allah punished them by turning their towns upon them upside down!

⁵⁵⁸⁵ The word “aala”= “آلاء” (“آلاء”) plural, the singular is “إلى و إلى و إلى” So, “aala” = “تعم” meaning: *all around sufficiency, surplus, good health and delight*!

⁵⁵⁸⁶ The word “الأولى” is, linguistically *singular*, however in this case it is “صفة، حملاً على معنى الجماعة”= an adjective bearing meaning of plurality! See الدر المصون، لـ أحمد الحلبي!

⁵⁵⁸⁷ The word “Aazefab” is *singular, feminine, subjective noun*, meaning *imminent* with no English equivalent *per se*! It is a synonym for the impending Day of Judgment, in Arabic يوم القيامة which is *feminine*!

58. Not for it ^w of lesser than Allah a discloser ^w /-remover w5588	لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ ۝٥٨
59. Do then of this, the discourse you ^z wonder.	أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ ۝٥٩
60. And (<i>scornfully</i>) you ^z laugh ⁵⁵⁸⁹ and not weep you ^z .	وَتَضْحَكُونَ وَلَا تَبْكُونَ ۝٦٠
61. While you ^f (<i>are</i>) <i>sa'medoona</i> ⁵⁵⁹⁰ (<i>jesters and player/singers</i>).	وَأَنْتُمْ سَامِدُونَ ۝٦١
62. So let kowtow you ^z for Allah and let worship you ^z .	فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ۝٦٢

⁵⁵⁸⁸ The word “كاشفة,” translated here as “discloser^w,” as the “ة التانيث” in “كاشفة,” like “علامة,” is for *superlativeness* or to indicate that the word “كاشفة” as *infinitive noun*! In both cases the *superlativeness becomes clear*! So the “[w]” superscript to the “discloser/remover” is appropriate to convey the concept indicated! See إعراب القرطبي and إعراب القرآن by محمود صافي!

⁵⁵⁸⁹ It must be noted here with respect to the word “ضحك” which bears *different* meaning depending on its use *with other prepositional particles, natural bodies*, or if it is *standing by itself*! Thus (1) standing by *itself* “ضحك” = “فتح فاه و” (2) whereas “ضحك منه” = “سخر منه” (3) “ضحك عليه” = “هزئ به” (4) “ضحك السحاب و” = “إبرق السحاب والزهر انشق و تفتق و العشب استبان والارض بدا نبتها” = “الزهر و العشب و ضحكت الأرض” In this great *Ayah*, “منها يضحكون” = “منها يسخرون” = “laughing” *scornfully*!

⁵⁵⁹⁰ The word “سامدون” is masculine, plural subjective noun, with *no* English equivalent, meaning: jesters or players or, according to some people, singers!